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NOTE ON EURIPIDES *ALCESTIS* 290 FF.

καίτοι σ' ὁ φύσας χή τεκούσα προύδοσαν,
καλῶς μὲν αὐτοῖς κατθανεῖν ἦκον βίον,
καλῶς δὲ σῶσαι παῖδα κεῦκλεῶς θανεῖν.

The lamented Dr. Hayley rightly called this "a *locus desperatissimus*." Those who would see briefly summarized the views held by scholars on this passage should consult his judicious note. I must dissent, however, from his own conclusion that "the *sense* doubtless was 'though it was highly fitting (*καλῶς ἦκον*) for them to depart from life,' and that *κατθανεῖν* is either corrupt or a gloss which has displaced some verb governing *βίον*." That *κατθανεῖν* is sound is suggested by the following *θανεῖν*, it being common in Euripides as elsewhere to let the simple verb repeat the compound. As for *βίον*, it is conceivable that it may depend directly on *κατθανεῖν* felt as the equivalent of *ἐξελεῖν*; or it may be defended by referring to Hdt. vii. 157 σὺ δὲ *δυνάμους* τε γὰρ *ἡκεις* *μεγάλης*, where the editors, following Reiske, generally read *ἡκεις* *μεγάλης*, a construction dubious at best. The real difficulty in the passage under consideration is that it ill becomes the heroine Alcestis to suggest that it was "highly fitting" for the parents of Admetus to depart this life; moreover, in v. 284 (*παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν*) where the emphasis lies upon *παρόν* *μοι μὴ θανεῖν*, not upon *ὑπὲρ σέθεν*) a plain hint occurs of what we may expect: Alcestis volunteers to die, though she may live if she chooses; but Admetus' parents—why, they must die in any event (*αὐτοῖς κατθανεῖν ἦκον*). This is what Admetus very unkindly tells Pheres at 642 ff.:

ἦ τᾶρα πάντων διαπρέπεις ἀψυχία,
ὃς τηλικόσδ' ὦν κἀπὶ τέρμ' ἦκων βίον
οὐκ ἠθέλησας οὐδ' ἐτόλμησας θανεῖν
τοῦ σοῦ πρὸ παιδός, ἀλλὰ τήνδ' εἰάσατε
γυναῖκ' ὀθνεῖαν, ἣν ἐγὼ καὶ μητέρα
πατέρα τ' ἂν ἐνδίκως ἂν ἡγοίμην μόνην.
καίτοι καλόν γ' ἂν τόνδ' ἀγῶν' ἡγωνίσω
τοῦ σοῦ πρὸ παιδός κατθανών, βραχὺς δέ σοι
πάντως ὁ λοιπὸς ἦν βιώσιμος χρόνος.

Thus suspicion at once arises in regard to the first *καλῶς*. Because of the words just quoted I had thought of *πάντως* as probably displaced by *καλῶς*, by a sort of dittography, as *καλῶς* stands, and properly stands, at the head of the following verse. I am now convinced that the remedy is simpler, though the resulting sense is the same: for *καλῶς*, read *κἄλλως*. "and yet your parents have left you in the lurch, though they are at 'the term of life' to die in any case, but nobly save their son and win them a life in dying." Alcestis pointedly suggests that they should make a

virtue of necessity and live on in *fama superstes*. For this use of *καὶ ἄλλως* compare Plato *Symp.* 173 c, *Rep.* 458 a, 495 b; Homer *Il.* 9. 699; *ἄλλως* also occurs, as Ar. *Ran.* 1115, Aesch. *Choeph.* 680, etc.

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Despite the ingenuity of Professor Heidel's suggestion, in which, however, the position of *κἄλλως* is doubtful, I think the text may be construed if we allow *ἦκον* to play a double part by slight idiomatic looseness. With *κατθανεῖν* it means that they have reached the natural season of life to die. Compare *Phoenissae* 967:

αὐτὸς δ' ἐν ὥραίῳ γὰρ ἕσταμεν βίον
θανεῖν ἔτοιμος.

With the second line it means that it well becomes them to save, etc. The repetition of *θανεῖν* merely gives the a b a order not infrequent in tragedy. It is really a case where, to borrow Professor Gildersleeve's Gallicism "analysis loses its rights." No one who does not stop to analyze stumbles over the passage or is troubled by the false antithesis of the anaphora. Neither Isocrates nor Plato nor Lucretius would have objected to what offends our daintier logical sense, the fact that the repeated *καλῶς* must be taken in a slightly different way and may be referred ambiguously to *ἦκον* or *σῶσαι*.

P. S.

ON THE HYPOTHESIS TO ANTIPHON 2 β

Ὁμολογεῖ μὲν τὴν πρώτην ἔχθραν, κτλ. The text will construe, but *πρώτην* has given trouble as in the previous member of the tetralogy there is no "first enmity." Jernstedt would delete *πρώτην* and adds *αὐτὴν* to the *ἔχθραν* of l. 3. It is necessary to secure a reading which will cause the hypothesis to state the facts as they occur in the tetralogy and I would suggest *ὁμολογεῖ μὲν πρῶτον τὴν ἔχθραν*. The text as emended presents the required statement.

The common usage in the hypotheses to express "first . . . secondly" is either *πρῶτον . . . δεύτερον*, *πρῶτον . . . ἔπειτα*, or *πρῶτον . . . εἶτα* as is shown in the hypothesis to Dem. 18, sec. 5; 22, sec. 2; 25, sec. 1; (Andoc.) 4, l. 8. But there are instances where *πρῶτον* with the meaning of "first" is used with no correlative following it. In the hypothesis to (Andoc.) 4, l. 5, there appears *τὸν Ἀνδοκίδην πρῶτον παραγράφεται, λέγων* where there might have been a correlative intended for *πρῶτον* but none exists because the writer goes off on another tack. Similarly in Libanius' *ὑποθέσεων προσόμιον* sec. 6 we find *καὶ γὰρ δειλὸς ἦν τὸ πρῶτον* and we might reasonably expect a correlative. Finally in the hypothesis to